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THE PHILOSOPHICAL JOURNAL

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Devoted to Spiritual Philosophy and Phenomena.

Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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No 48.

QUEST FOR TRUTH.

We need not wander far in quest of Truth;

She has her habitation everywhere:

The rose is one, and the warm heart of youth

Receives, where'er it seeks, her jewels rare.

We might see more, if we were not so blinded

By lusts of earth, its pomps and fleeting shows;

And richer grow in soul, were we so minded

To read the lessons Nature's works disclose.

We walk with faltering feet and downcast eyes

Through God's vast treasure-house of truth and love,

And feel not half the heavenly harmonies

That float around us from the realms above.

We think too meanly of the world without,

Too little of the wondrous world within,

O'er canopied is each, and wrapped about

By the dear love that knows no stain or sin.

Like moles or bats, men grope their way through life,

Dazed by the light their lamps of wisdom give,

Or, all absorbed in petty cares and strife,

Heart-starved, in poverty of soul they live.

Why is it thus? since God such bounteous store

Has spread before us, why not use it all?

Why sit like beggars, starving at the door

Where plenty smiles, nor heed his generous call?

BELLE BUSH.

BELVIDERE SEMINARY.

We wonder how many of the readers of the JOURNAL know anything of this school, and how many Spiritualists are giving aid, in any way, to maintain it. If we expect our children to be kept free from creeds and superstitious beliefs we must educate them in our own schools, and for that reason this Seminary should appeal to all Spiritualists.

It has a beautiful and healthful location on an eminence overlooking the Pequest and Delaware rivers; a commodious building surrounded by spacious grounds; and, above all, a true home influence pervades the atmosphere as Belle Bush, that patient, self-sacrificing little woman (whose gems of poetry have brightened many lives) goes daily among her pupils, giving personally to each the special care needed to develop that which is most beautiful in their characters. With kindly

sentiments, made practical by her every day life, no child can fail to become gentle, loving and true under her care.

The course of study is thorough, practical and liberal; lessons from nature and a special regard for health being paramount. My own little girls (aged eight and ten years, respectively, when placed in the school one year ago) have made very rapid advancement in their studies, and have not had one day of illness during that time, which in itself is remarkable, for, always before, they have required a physician's attention several times each year.

Will not Spiritualists who have children of their own to educate, or who have friends desirous of giving their children a liberal education, remember this school? Will you not help those noble women, the Bush sisters, in their struggle to maintain a high-class institution of learning for Spiritualists? They need your assistance, and your children may need their training to fit them to take your place in holding up to the world the banner of spiritual truth. Write to Belle Bush, Belvidere Seminary, Belvidere, N. J., for catalogue of information, and resolve to help the children of the present, to an education free from creeds and dogmas.

In a recent personal letter to the writer Miss Bush sent the foregoing lines from her pen.

Salem, Ore.

ELLA ROYAL WILLIAMS.

ATONEMENT IN SPIRIT LIFE.

This is the record of a life experience and its consequences, as told of a friend, by Spirit John Pierpoint, through the mediumship of Lida B. Browne:

The churches have been trying to teach people how to prepare for heaven, yet they have no absolute knowledge to impart to those seeking the life eternal, but have to rely on faith and traditions handed down from past ages. In all stages of history people have looked higher than this earth, have worshipped one God after another, have made sacrifices to appease the wrath of an avenger, and,

as enlightenment came, have changed their religion to suit the times.

Yet even to-day those who pose as teachers, and are trying to turn men's minds to higher things, are like blind men trying to lead the blind. Of the true import of the future life, of continued progression from one world to another, of the redemption of one's own sins, of the working out of one's own salvation, they know nothing. They teach that one can continue to do evil in this world, and if one repents at the last moment he or she can go to glory.

And what is the glory they delight in? Sitting around a throne, playing a harp and singing hosannas; of a place paved with gold; of a white throne studded with precious stones; of joy eternal. On the other hand, they warn all of a lake of fire and brimstone, where souls are tortured forever. What comfort can one take out of such a belief? Yet they cling to it, for they know of nothing better. I am constantly meeting spirits over here who are seeking for that white throne. They search in vain, and wonder why a whole life time was spent in such error, and why such teachings can prevail among the educated classes.

One instance I will relate of the absolute harm done to a human soul by believing all the teachings now promulgated in the churches. When a little boy, this person was told in Sunday school of the torture of fire and brimstone for the wicked. His mind was so wrought up by the idea that he could hardly sleep, and, in his anxiety to avoid such a doom, joined the church, thinking thereby he would be surely saved. After that, the place of torture was for others, not for himself. He was one of the redeemed, and could do as he pleased, if he only repented and asked pardon. In all his dealings in life he acted out this principle, and thereby did many dishonest deeds, performed acts that he knew were wrong, but relied on his church membership to help him out. It did, as far as this world was concerned. People thought him an exemplary man, as he gave liberally of his ill-gotten gains to the churches, was foremost in charities, and did generally what would be lauded by men.

In his secret heart, however, he often faltered, and wondered if God had forgiven such and such an act; but he said to himself, "Of course he must; he had done all that the world commended, and as to his innermost thoughts, no one could read those; he was safe." So he continued on in his secret evil ways, robbing legally the widows and orphans, depriving clients of their life's earning, being cold and cruel to all debtors, and in many ways doing evil under cloak of good.

The day came when sickness overtook him, and on the bed he had plenty of time to think over all the deeds he had done, good and bad. Every act of his life seemed to rise before him, and at some of the deeds his heart quaked. He wondered what he could say to certain friends whom he had betrayed if he should meet them in heaven. He never doubted that was the place he was going to; his only fear was if others, who had also been church-members, would greet him when he stood revealed as he really was before their eyes. For

there the mists would be cleared away, and each stand face to face before their Maker.

In his mind he suffered more than he did from physical inability; and as he knew he must die, that there was no getting well after the stroke of paralysis he had received, that it was only a matter of time, he looked with dread upon the great journey before him. The consolation he expected to find in the Bible even failed him as he read: "Blessed are the merciful, for they shall obtain mercy." He had never been merciful to those placed in his power, and how could he expect mercy? The faith of a lifetime failed him in his hour of trial and he wandered in darkness.

The transition came. He had many to mourn his loss. As a citizen he had stood well in the community; as a father and friend he had been kind; as a church-member he had been exemplary. To all of his household and immediate associates he had been good; but it was his relations to the outside world, that he considered as legitimate prey that he failed in his duty. He had not considered the whole people as brothers and sisters, and thus had been tempted, by reason of his belief, to deal with them unjustly.

He was no worse than thousands of men who rank as good. There is where the trouble lies. Few live up to their knowledge of right and wrong, and that part of their religion that tells them they will be forgiven and go free is at fault. If men knew that only they themselves could bear their burdens, and that just punishment would be dealt out to them and they alone, they would be more careful of actions and deal more honorably with their fellow beings.

On becoming conscious after the change called death he lingered around his body. His neighbors and friends were extolling his virtues and saying how much he would be missed in the community. He saw his form robed for burial, and marveled if there were two of him. It was surely he who was looking at the assembled crowd, and yet it was he also who lay there in the arms of death. It puzzled him. If he were dead, then he should be in heaven, and not here in this room looking on at such a scene.

The room was filled with many whom he had not seen for years. His father, mother and others gave him a greeting and invited him to leave that scene of sadness and go with them. "To heaven?" he inquired. "Not exactly as you expect to find it, but to our happy home," they replied. "With us you can only remain, however, except to get a glimpse, for much of your past life has to be undone before you can dwell among us."

It was all new to him; he was bewildered. That he should have to do any atonement he thought preposterous. Had not his sins been wiped out by belief on another who had borne them for him? Could it be possible his deeds had to be undone—that he could not enjoy the inheritance he had supposed awaited him? Even so, the laws of life have to be fulfilled.

It was my pleasure to instruct this man, and when the errors of a lifetime had been dispelled and sunlight illumined his pathway, I found him of invaluable help in uplifting others. His nat-

ural tendencies were good. It was the world's system—do others or they will do you—and the belief that he would escape consequences, that led him into error. His heart was naturally tender, but he had encrusted it with selfishness. It is often the conditions that make or mar the lives of men and women. If placed in a different element, they would act out another side of their nature. The love of wealth and power, and the opportunities they gave him to rule, had led him into paths of darkness.

Was his atonement so difficult? you may ask. Did not his good deeds and acts of charity offset his depriving many of homes and the comforts of life? Yes, the good deeds helped to blot out the bad, and his redemption was easy when he saw the way and knew what he must do. Many are willing, nay, glad, to do what in them lies to atone for wrong; it is the system that permits it that is at fault—a system that allows the few to prey upon the many; a system that grinds down noble hearts and willing hands till they pray for relief in death, thinking thereby they will be free.

A great change has to be brought about among the children of earth—a change whereby equality will be the motto, where each will have equal opportunity to advance, and the many not be the slaves of the few. It will take time, however, and it is the message I bring to you to help all those who are struggling; give them a chance, instead of pushing them to the wall and taking advantage of their necessities.

This man whose life's history I have related is now reformed; he has sued and received pardon from those he injured that are with him in spirit life, and by care and watchfulness over those on earth is trying to undo the wrongs done them. Aside from that, he is working constantly in the schools educating those who never received any attention while on earth, who are deficient in knowledge on every line. All these dark, ignorant spirits have to be uplifted before they can advance, and have to receive the very rudiments of knowledge oftentimes. He has labored faithfully and well, and thereby has peace of mind and joy within his heart.

He wishes to send the message to earth to do all the good one can here, and thus avoid all the pain and anguish he has experienced mentally. Also for those who have the light here to educate their fellow-beings in the idea that they alone will be responsible for their acts; that angel friends are around them and know every thought; for all to help change the system that allows injustice, thus helping themselves and those around them, both here and in the life to come. JOHN PIERPOINT.

MORE PSYCHIC POWER.

On reading the very interesting account in the *PHILOSOPHICAL JOURNAL*, of seances given in San Francisco, by Mr. Miller, and noting the careful and honest manner of investigation pursued by your correspondent, Mr. Wm. Emmette Coleman, I have been struck with the importance of the phenomena and your publication in such

minute detail, an account of it as is given. Notwithstanding the careful investigation of such eminent scientists as Prof's Crookes and Wallace and many others, and the existence of such mediums and phenomena in almost every civilized land, as Mr. Coleman describes, it is deplorable to see how many writers for spiritual papers express themselves as even in doubt as to the possibility of materialization being true.

To me it seems to be as well established as any fact in science. If Mr. Coleman's statements be true, supported as they are by the rigid investigations of Prof's Crookes and Wallace, extending into years, under the most critical and strict test conditions that the genius of these great men could devise, then what excuse can there be for our writers being ignorant of the true character and nature of the phenomena of materialization?

If the statement of Mr. Coleman be not true and the investigations of Prof's Crookes and Wallace count for nothing, then why do not these writers and would-be leaders in public thought form a society, investigate and give us the facts. Any one can express doubt and cry fraud, where there is no fraud.

In my opinion the cause of Spiritualism has received more injury in the last two years from this constant cry of fraud by our own writers and speakers, than it could have received from our outside enemies in ten times that length of time, and now that your precious *PHILOSOPHICAL JOURNAL* has come to the front and is giving the phenomena a hearing, permit me to give a case in point that will illustrate to what a dreadful condition our physical mediums have been driven.

We have a lady living on a little five acre farm, about a mile from the center of this little city, who has three girl children, one a young lady and a splendid materializing medium. She is working as nurse in a wealthy family and her mediumship is lost to the world, at least for the time being.

The mother keeps the two younger girls in school and makes a living for them, and herself by doing laundry work and raising chickens. Knowing the lady well it is my firm conviction that there is not a man or woman in the State of California or any other State that works harder and handles her money more sparingly than does this lady, in order to keep her little home and educate her children. Still she is without question one of the best materializing mediums extant to-day. For a whole lifetime she has been casting her pearls before swine, only to return to the commonest of drudgery in old age.

In August, 1896, having learned something of this lady's true character, and receiving a promise from her that she would try and regain her mediumship if I gave her an opportunity, I rented the I. O. G. T. Hall of this place and arranged for seances once a week, promising the medium ample protection against the grabber and the law.

I then called to my assistance a number of veterans from the Soldier's Home, who were as anxious to investigate as I was myself.

Having our own hall, the lady came into it generally accompanied by a lady friend, and sometimes her children. They brought nothing with

them into the hall in the shape of fixtures and were dressed in ordinary costumes.

Our exercises consisted of music and a general conference for half an hour; then we put up the cabinet, which consisted of two curtains suspended by a cord across the corner of the hall.

When these curtains had been arranged, so as to separate at the center of the cord, the medium took her seat behind them and those in attendance took their seats, forming a semicircle in front of the cabinet. The light was then turned down to about half its usual power and singing commenced. Soon a form dressed in the purest white would open the curtains, manœuvre around for awhile, then raise the curtains, plainly showing the medium still dressed in black and seated in her chair. Since that time I have seen as many as four forms appear at once, sending the medium out into the circle, but it is not my purpose to describe in detail these manifestations. Suffice it to say they were grand, sublime, and often astounding.

The investigation covered a period of two months, and 14 seances were held. An article was then drawn up endorsing the phenomena as genuine, and signed by the circle, some 20 persons.

Since that time this same lady has been giving seances on Sunday nights at her own home. They have been patronized almost exclusively by the veterans from the Home, the attendance being generally from two to ten, averaging probably \$2.50 per week to the medium, which, added to her other earnings, enables her to live on her little farm in comparative comfort, but not ease.

That a medium should hold such wonderful seances, within one mile of a small city, and attract no more attention, is one of the problems of the age, and can only be accounted for upon the ground of this incessant cry of fraud by men who would place their bare assertion in opposition to scientific investigation.

CORWIN PHELPS.

Santa Monica, Los Angeles Co, Cal.

MANY MYSTERIES CLEARED UP.

After the revolution in 1849, many liberty-loving patriots had to leave their homes, in their fatherland, never to return. Among them were three French citizens. After losing all that was dear and sacred they came to California in search of the yellow metal. After a few years of "ups and downs," they became close friends. They were Chas. Dupont, Harry Duvall and Louis Duent.

In 1853 they met the fourth partner, a young American, born in Texas. At the age of 12, a circus passed through the lad's town. Being of a wild and roaming nature, he followed the circus, and after a few weeks won the esteem of the manager, and became a favorite with all by his daring feats of horsemanship, and the owner's wife adopted him, calling him Harrem Scarem Howe.

In 1851, being then 21 years of age, he was struck with the California gold-fever to such an extent that he deserted his circus friends and drifted to the Golden State where he met these three French miners in San Francisco, at a faro game, and in an unguarded moment they got away

with the whole sack, amounting to over \$30,000, which they successfully hid under the sea-wall (existing at that time), arranging to get it the next day, and go to Sacramento to have a good time.

To the surprise of the young American, his French companions got away with the sack. Upon finding this out, he dropped dead over the sea-wall. The other three carried the plunder on horseback to a place near Sacramento, where they buried it, on a foggy morning, by a big tree, where the ground was covered with grass a foot high.

After leaving their burden they journeyed on to Sacramento, never again to return to the spot in the physical life. The leader, Charles, became entangled in a row, and received a blow on the right side of his head which cost him his life. Not long after, Harry lost his hold on the trapeze, through some other man's fall. He fell on his chest and bled to death. Louis, the only surviving member, became paralyzed and followed his companions in 1862.

In the same condition as they passed from physical life, they tried to manifest through a medium. Without pity the three spirits threw their pain on the medium—the only way they could manifest. They also showed the buried treasure, as a relief. But our Texan never became conscious of being in the spirit world, and was still hunting for his unkind partners and the treasure.

In May, 1892, a few days after the manifestation of Charles, Harry and Louis, I called on Mrs. James Taylor, telling her of my experience, not knowing of the fourth one. She said there was another one, and allowing herself to be controlled, uttered the fiercest oaths, telling of his trouble; not knowing he had left the body 39 years ago, and never realizing that he was in the spirit-world. He was earth-bound and actually occupying a female body. After half an hour of persuasion, by Mr. Taylor and myself, his understanding was quickened to realize that he had fallen over the sea-wall, and had not now any material body. He also recognized his two partners and their condition, and forgiveness all around ensued.

But not until the last days of August of this year was Charles Dupont fully liberated, being chained by his right hand to the tree, with his loved ones around him, waiting for his liberty. O, the joyful words, which pen cannot write.

Mrs. D. N. Place was the witness; but until the spirit-world sees the right time, the ground around Sacramento will keep the treasure, which will then be used for the good of mankind.

CARL EBERHARD.

JUBILEE ART DEPARTMENT.

As the time is rapidly approaching when it will be necessary to perfect arrangements for the Spirit Art Department of the Jubilee, I wish again to call the attention of the people to the necessity of communicating with me regarding articles they may have that we would desire to have on exhibition.

It is a part of the plan of the management of the Jubilee to have a department devoted to the display of articles produced by spirit power. These articles will consist of slate-writings, pictures on

slates, porcelain or canvas, parafine hands or feet, or casts of any kind, precipitated pictures, and other things produced through the intervention of mediumship. As far as possible it is desired to have articles produced under the best of conditions, such as reduce the possibility of anything except spirit agency being used to the minimum.

It is also a part of the plan to secure portraits of the prominent workers in Spiritualism, from its inception to the present time, and arrange them to form a part of the Art Department.

There are a number of pictures, taken by Muller, of Mrs. Lincoln, with the spirit picture of the martyred president and his son, when Mrs. Lincoln went to the photographer heavily veiled and otherwise disguised. I am anxious to secure one of them for this exhibit.

The owner of one of the finest collections of this kind in the country has announced his intention to permit the use of his collection for this exhibit, and others have volunteered their collections, so that a creditable showing can be made at the present time. But it is desired to add much to this, and to this end the management earnestly request every Spiritualist in the land to aid in making a showing that even our enemies will have to honor.

A number of people have signified their intention of making donations of valuable articles as a nucleus around which might be built an Art Department in connection with the National Spiritualists' Association, and aid in arranging a permanent display at the headquarters.

Some few have expressed a fear that their pictures, which they prize highly, would be made subject to damage in the Art Gallery. To all such I have this to say: The arrangements for this exhibit will be as carefully made as for any gallery in the Union. Neither canes, umbrellas, parasols or anything by means of which an injury can be done, will be allowed in the Art Department and every known method of protection will be taken advantage of.

Remember that the time is short. It will take the exchange of several communications to arrange for the exhibition of any article, and it is positively necessary that the management should know what is to be there in order that proper arrangements be made for it. Several have informed me that they will bring something with them when they come and they can be exhibited. That plan can not be carried out. The articles must be at Rochester at least four weeks ahead of the Jubilee in order that they can be arranged and listed in the official catalogue. The Jubilee undertakes to pay charges both ways and to give proper care to the articles when in their possession.

I have had some applications to sell articles to the Jubilee. I am not authorized to buy anything for that purpose. Besides, it appears to me that people who are Spiritualists should be willing to loan an article—not make the Jubilee purchase it.

Circulars will be sent on application and all are invited to aid in making this department a success. Especially do I invite the aid of the phenomenal mediums.

W. H. BACH, *Manager Art Dept.*

THE HIGHER SPIRITUALISM.

The article in last week's JOURNAL, on page 740, is of value as showing some of the methods that must be employed before true Spiritualism can take a place in the world's history as a teacher of Truth, but there are others that must also be employed.

The foundation of the present membership to organized Societies is based upon the payment of an admission fee and monthly, quarterly or annual dues—anyone can join who is able to pay, and because there is no real unity of purpose in and between the individual members, there can be no united effort in any one direction. All kinds of antagonistic opinions are held by the various individuals, thus creating a want of true harmony and often strong partisanship, resulting in division, if not in actual dissolution. Spiritualists in the professed antipathy to creeds and dogmas have gone to the other extreme, with the result as before stated.

The true method, if unity of purpose and action is desired, is to formulate some few and simple principles which all members should obligate themselves to support and uphold; each society being a law unto itself in this respect, when it would become a power for good in accordance with the purity and truth of the principles laid down for its guidance. In this way one society might pay attention to the phenomena and another to the philosophy of Spiritualism, and there would be harmony not only in each society between them, but each would thus be carrying on its own work independently.

True phenomena is a necessary adjunct to philosophy, but can never take its place if true growth and development is to be realized. It is not sufficient to know that these strange and startling occurrences are produced by the spirits of those who have previously lived on the earth-plane, and whose bodies have been laid away in the grave, but we should know why these phenomena are produced.

If Spiritualism, as a teaching movement, has no power in it to produce a higher and a purer earth-life in its adherents, it is of no value whatever and the sooner it disappears and gives place to something higher and nobler, the better it will be for all; but it has this elevating power within, and therefore we should by all means foster and cherish it, at the same time putting to one side as utterly without value all those things that in any way tend to prevent its growth.

But whatever is done must be done in harmony—harmony not only amongst ourselves, but we must also be in harmony with the forces flowing from the Fountain of Truth and which truly guide and direct every onward movement.

Brotherly love must not only be expressed outwardly, but also must be felt inwardly as the moving principle of our earth-life, and then we need have no fear whatever but that the results of our individual and collective efforts in the endeavors to advance the knowledge of Truth would be amply rewarded in our seeing Spiritualism as a movement making great and astounding progress, eclipsing the imagination of even the most sanguine.

JAS. U. SPENCE.

Lily Dale, N. Y.

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THOMAS G. NEWMAN, Editor,

Assisted by an Able Corps of Special Contributors.

The Editor is not responsible for any opinions expressed in the communications of correspondents.

No notice can be taken of anonymous communications. Whatever is intended for publication must be authenticated by name and address of the writer—if not for publication, as a guaranty of faith.

Rejected Communications will be returned only when stamps for that purpose, accompany them. They will not be preserved more than 30 days, after being received at this office.

Any Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

SAN FRANCISCO, CAL., DEC. 2, 1897.

TEMPLE BUILDING?

The necessity for building temples for Spiritualists to occupy, is now creating much thought all over the country. It is now realized that it was a great mistake not to have erected such edifices years ago in every community where the truths of spirit communion were demonstrated, and 50 or more persons were brought together as its representatives.

Then it would have formed a nucleus, around which would have grown organizations to provide permanent spiritual homes for those who might have embraced the truth. This not being done, converts were provided with no accommodations, invited to dirty halls, up flights of stairs, and were allowed to roam around without an object until they were comparatively lost sight of. Many of them came from the churches, where they had pleasant surroundings and good music, and if we had provided them with similar comforts, we should to-day be leading the world in matters of religion instead of being almost powerless to defend ourselves from the attacks of fanatical opposers of our grand philosophy and convincing phenomena.

The great question of the hour now is, What shall be done? It is useless to deplore the mistakes of the past, or bewail the conditions of the present. The only reasonable thing is to go to work in earnest to remedy the evil.

In many places, funds have been created to build Spiritual temples. Let us see what can be done by energetic work to utilize these funds and get Homes where the spirits from the unseen world can meet us and work with us for the upbuilding of the Cause.

C a building, a chapel or even a hall, conse-

crate it to our sacred use, decorate it with beautiful paintings and flowers, fill it with enthusiastic workers, magnetize it with our best thoughts and deeds of love, debar all inharmony, jealousy and selfish rivalry, and dedicate it to the spirit world—asking in return that the denizens of “the higher realms,” come and meet us with welcoming thoughts of inspiration, speak to us with words from the heavenly spheres, thrill us “with joy unspeakable and full of glory,” enchant us with the music of the angel choirs, and lead us on to our ideal in eternal progression! Such a place will be beautiful, heavenly, glorious! It need not be expensive, nor too large, but it must be harmonious, the home for loving hearts, and the veritable “holy of holies” for the spiritually-minded. Such a home will do more to gather in converts than all other missionary work combined. It would call out from the churches those who know the truth of spirit communion, but were driven away by the unattractiveness of our surroundings, and our lack of harmony and spirituality.

It will also attract to us the liberal, thinking men and women outside of the churches who want such a home untrammelled by creeds and dogmas, and prove to be the “very gate of heaven” to thousands who now are longing for such a home, and hungering for the “bread of life.”

Shall this be accomplished? What do the workers say? Let us revive! Wipe away the cobwebs, expel the apathy, and unite with heart and hand in the upbuilding of the Cause.

THE RIGHT TO EXIST.

The enemies of Spiritualism live in glass houses, and should not throw stones, for they may rebound and crash into their own houses! They should at least offer one single proof of the phenomena upon which their churches are founded before condemning the phenomena of Spiritualism.

For 18 centuries they have offered the world only *bald faith* upon which to rest their belief in future existence. Spiritualists offer the demonstrations which Paul enumerated in his so-called letter to Corinth, to-wit—the gift of prophecy, discerning of [or seeing] spirits, speaking with divers tongues and interpreting them, healing by spirit power, etc.—all these prove their claim to unending life and intercommunion between spirits here, and beyond the change called death?

Finding it impossible to cope with the incontrovertible proof offered by Spiritualists, they now propose to use *force*; threaten to legislate against and crush Spiritualist mediums, and, perhaps, inaugurate the horrors of the Inquisition, with its

thumb-screws, and diabolical inventions of torture, ending with the smoke arising from the stake!

They do not seem to stop to consider the fact that the thousands upon thousands they have "burned at the stake," in the past centuries, have not proven that they are right, and that the poor unfortunates were in error who suffered martyrdom at their diabolical hands! Not at all!

It is a fact that nearly all the dogmas for which their lives were sacrificed, are now discarded by the Protestant churches of the present day as fables or downright falsehoods! Few, indeed, of them will dare to advocate transubstantiation, the infallibility of the church, the immaculate conception, the fixedness of the earth and the travels of the sun around the earth, the far-away heaven, the literal flames of hell, and all the rest of the train of fables and falsehoods advocated by the church of the 14th century!

This is further enlarged upon by the following from *The Cassadagan* of a late date:

It will be observed that among the complaints made against us by the Anti-Spiritualists is "their persistent attacks upon the divine authenticity of the Bible" and "their disruption of the church." Do they presume to endorse all that is in the Bible? Polygamy is abundantly taught, by example, in the Old Testament and nowhere in the Bible is censured the example of Solomon, David and Abraham, all guilty of the same offense against modern Christian ethics. Do the Anti-Spiritualists practice this divine example? Is David (the "man after God's own heart") acceptable as divine authority to these spiritual lilliputians? Do they accept the rule of the Nazarine to "resist not evil?" Do they, when smote upon one cheek, "turn the other also?" Do they believe that Christians should "take no thought of the morrow, what they shall eat, what they shall drink, or wherewithal shall they be clothed?" Do they love their enemies? They do not manifest much love for Spiritualists, even though we are really their best friends. They appear to love their creeds more than they do the truth, and seem willing to barter the truth "for a mess of pottage."

But it is not so much the divine authenticity of the Bible that hurts them, as it is the "disruption of the church." If the church be of God, can it not endure the touch of reason, or the facts that confront it, without danger of "disruption?" Is the church such a pet of prejudice, such an idol of superstition, that it must be protected against the revelations of truth to save it from disruption? Does it require an army of Anti-Spiritualists to maintain the divine authenticity of the Bible against the reasonings of common people, when the angels bring them the "light that lighteth every man that cometh into the world?" Is the darkness of ignorance so precious to these Anti-Christian warriors that they cannot tolerate any light from the science of to-day, lest it expose their errors and set the people free?

Spiritualism has taught many church-slaves to think for themselves, and thinking is dangerous to the "divine authenticity of the Bible." It has led many of the best lights of the church to repudiate the most extravagant stories, so long held as of "divine authenticity."

Dr. Lyman Abbott is not credited with being a Spiritualist, but is one of the ablest and most scholarly of Christian divines. Yet he rejects the story of Jonah and his sea voyage in the fish, as not of "divine authenticity," but simply a "fish story." And finally he sifts out the whole of Genesis as not of "divine authenticity." Is Spiritualism responsible for such Christian unbelief?

But in a way Spiritualism has done some good work in the way of "disruption of the church," not by any evil purpose, or unfriendly design against the church; but by offering to church people a "more excellent way," by answering the age-long question, "If a man die shall he live again?" and furnishing evidence of immortality that the church has not been able to furnish.

It has convinced Atheists, Infidels and Agnostics of a future life, after all the evidence the church could offer had failed. It has solved many puzzles for church members, which the scholarship and spiritual authority of the clergy could not explain. By its facts, experiences, reasonings and direct messages from heaven, it has given light and joy to millions and led them away from the old bondage of superstition, and this is what is meant by "disruption of the church."

A Confession of Weakness.

Girl ushers are used by Rev. M. P. Fikes in the First Baptist Church at Trenton, N. J. They also take up the collection, which is much enlarged by the novelty. He advertised the fact and announced that in the selection of ushers care would be taken to pick out a half dozen of the prettiest maidens in the congregation. The announcement was sufficient to draw to the church such an attendance of young men as was never there before.

The new move does not meet with the approval of other preachers, but Dr. Fikes says he believes in getting the people into church and does not care how he does it, if the means are legitimate.

Such an innovation is a confession of the disintegration which is going on in the churches. Even "pretty girls" will not be able to save the waning institution of creeds and dogmas. Advanced thought is sapping its roots. Men are learning to think and investigate for themselves.

☞ We all have the privilege of becoming rich—in thought. "As a man thinks in his heart, so is he." We are citizens of an invisible world. We must develop our selfhood. These bodies are ours, they are not us. They will soon all be buried or burned, but we shall live on. This is a spirit-world—what are we doing to make each other better?—J. LAMONT.

Mme. Montague has a peculiarly soothing influence; realizing this, we mentioned last week, on page 744, that if Mrs. Wimble had been placed under her soothing influence and care, and then treated [by some competent psychic of course] for *obsession* instead of "lunacy," her mind would soon have been restored to its normal condition. Unfortunately, some readers thought that it implied that Mme. Montague was engaged in the curing of "obsession." We had no intention of conveying such an idea, as we were well aware that it was not true.

Katie Mason, is what was intended, but was written so blindly that our printers, on page 664, made it Katie Major. This has caused trouble and delay in rightly delivering papers donated to this family. We have notified the postmaster there to deliver to Katie Mason mail addressed to Katie Major.

Notices of meetings to be held are really advertisements, and will hereafter be inserted under the head of "Societies and Meetings," at 10 cents per line, except *free* meetings and benefits, which will be inserted *free*.

In the poem, "Answered," on page 746, please read *individualized* for *unindividualized*.

If our readers (who are in our debt) could but realize how much good the small amounts they owe us, would do good to us and the Cause they claim to have at heart—there is not one but would send that amount to us at the earliest opportunity.

See our Book List on page 718.



The Temple of Knowledge.

TO THE EDITOR:

An intellectual revolution is here! I am aiding it with lectures which are not stale, not dry and uninteresting, not old chaff threshed over, though derived from the wheat now here. They are new, rich coin from the intellectual storehouse of 20 years gathering, by observation, experience and study. These teachings constitute the materials for the New Edu-

cation for future peoples to incorporate into the higher schools of learning and abandon the useless training into the present old order of things.

Anyone wishing to be "up-to-date" in intelligence, cannot pass these teachings; for the hour is struck. He who understands his whence, his whither, his present, as to his life's possibilities and purposes, is saved from the darkness that is now overwhelming the present world of sense, and if the interior powers of each are not unfolded by intelligence of the New Order, great is the suffering here and hereafter. L. EMERICK.
Jacksonville, Ill.

Its Influence is Good.

BROTHER NEWMAN:

It is a great "quietus" to human impatience to be able to recognize that the higher spirit forces "do all things well," though to human faculties it may not seem so at the time.

Long ago I gave up the idea of personal glorification, and now my highest ambition is to be of use to whosoever may need what I have to bestow. I think you have reached (or very nearly so) the point where the *PHILOSOPHICAL JOURNAL* is bestowing the helping-hand to more of the enslaved of our race, and reaping the reward in its increased influence, more than the money-power, which pampers to the development of material power rather than to spiritual freedom.

GEO. W. BRADFORD.
Los Angeles, Cal., Nov. 19, 1897.

Support the Lyceums.

TO THE EDITOR:

If Spiritualism is the great comforter of humanity, the great philosophy of mortality and immortality, and a demonstrable fact, why in the name of common sense, do not parents and mediums rally to the support of the Lyceum? The non-support of children's and young people's organizations is a great weakness, and who will affirm with truth that it might not, with proper fostering, become its greatest strength?

Until this work is carried forward to a grand success, Spiritualists will be rightly branded as selfish, for that alone retards the movement.

The Lyceum at Gier Hall, Oakland, Cal., is growing in interest and attendance. There are 30 children enrolled in the Lyceum. Mrs. E. Louise Teed, recently from Denver, Colo., and Mrs. Gunn, of Oakland, are good mediums and active leaders and teachers in the Lyceum. Mrs. Teed is an honest, unassuming lady of rare ability as an inspirational speaker and trance test medium.

On Sunday, Nov. 14, after the mediums' meeting, acting under the suggestion of Mr. Thos. Cotton, a circle was held for the return of health to Dr. Sivatha, who is indisposed with some affection of the heart. We all sat quietly in the circle with our minds concentrated upon the Doctor for about 15 minutes; and sure enough he felt a change for the better at the

very time of the circle. If we would only think and put such charitable work in practice we might accomplish wonderful benefits for each other.

By the way, if John Brown, Sr., recovers sufficiently, and since he and Prof. Loveland will both reach four score years in the early months of the new year, would it not be in order for all Spiritualists of the State to unite in a grand reception and benefit in honor of their achievements for the Cause?

On Sunday, Nov. 21, while I was speaking at the medium's meeting, a light similar to a flame of fire shot about the ceiling of the hall, so brightly, that all those present saw it. It lasted only an instant but there was no way for explanation except upon the hypothesis of Spiritualist phenomena. M. E. VAN LUYEN.

From Denver, Colo.

TO THE EDITOR:

Mrs. Mary Lyman and Mrs. Wells-Beddell, the two veteran workers in the cause who have combined their forces to push the spiritual work in Denver, held two successful meetings on Sunday, Nov. 21st.

In the afternoon Mrs. Lyman and Mr. Larkin occupied the platform. Mr. Larkin is a Bible student and is a valuable aid to the investigator coming out of the church, as he successfully explains the Bible from a Spiritualistic standpoint.

Preparations are being made to hold a grand social the first Thursday in December. Matters are moving in a good way in the cause generally in Denver. L. W. VAN DYKE, Sec.

The Cause at Escondido.

TO THE EDITOR:

The "boy orator," Charles J. Anderson, has given a course of lectures at Escondido, Cal., to good audiences, notwithstanding the fact that it has seven creed-bound churches.

Young Mr. Anderson has interested the people by his logical speaking and made many warm friends by his earnest endeavors to teach Spiritualism from its highest philosophical conception.

As he contemplates a tour through the Eastern States, societies wishing to engage a speaker can address him at San Diego, Cal. MARY NULTON.
569 16th St., San Diego, Cal.

A Final Statement.

TO THE EDITOR:

I have never told Mr. Holler, or any person on earth, that I was positively certain no fraud has been practiced at the seances of Mr. Miller that I have attended. Despite the fact that I quoted in the *JOURNAL* Mr. Holler's statement in the *JOURNAL* that I told him the male forms may have been personated by Mr. Miller, he repeats this untrue allegation about me. His own printed words contradict his twice-repeated incorrect statement.

WM. EMMETTE COLEMAN.

The Reviewer.

How we Master our Fate, by Ursula N. Gestefeld. N.Y., Gestefeld Publishing Co. 112 pp. Cloth bound 75 cents. For sale at this office.

This book is intended to aid mankind in attaining the mastery of fate. In the preface the author says: "To see destiny instead of fate, law and order in place of luck and chance, is to see the possibility of control; it is to expand new energy in co-operation with law, and thus gain those results which are practical proofs that destiny is master of fate; and we rulers of circumstance, instead of its blind slaves."

The Breath of Life, by Ursula N. Gestefeld. New York, Gestefeld Publishing Co. 64 pages, bound in cloth. Price 50 cents. For sale at this office.

This contains instructions for a series of self-treatments in asserting the supremacy of soul over matter and environments—lifting to the higher life and thought.

The November *Temple* deals with the real nature of the thinking faculty and function. It is entitled "Thinking All Over," under which head Paul Tyner brings out in a strikingly new and interesting manner, the actual relations between bodily condition and mental action, whether emotional or intellectual. One dollar a year. The Temple Publishing Co., 34 Masonic Temple, Denver, Colo.

"Some Little Rhymes," composed at odd times by Wallace E. Nevill, 48 pp. Price 10 cents. This is a neat pamphlet containing 16 poems, by an ex-preacher from Australia, but now residing in San Francisco. He became a Spiritualist some years ago and is now earning a living at secular work. Many of the rhymes are excellent drives at the old theology, and have an altruistic tendency. For sale at this office.

Youth and Home for Nov. 13, is a finely illustrated paper, published at 127 Fifth Avenue, New York, at \$1.25 a year. Just the thing for all the family.

The December *Midland Monthly* (Des Moines) has a strong article in Forrest Crissey's "Yukon Gold Fields—Their Output and Promise;" it is full of information—and pictures. The rich contents of this last number of the *Midland's* fourth year make a brilliant promise for 1898.

There seems to be no limit to the demand for the now famous Funk & Wagnalls Standard Dictionary. The publishers announce still another new edition of 40,000 copies to meet the holiday sales.

Spiritualist News.

In this department may be found the cream of the current Spiritualist news of the day, culled from every available source.

The Editor must not be held responsible for the opinions expressed, nor for the estimated talent or reputation of the persons mentioned.

Readers are requested to send us short items of news. Interesting incidents of spirit communion and well authenticated spirit phenomena are ever welcome, and will be published as soon as possible.

Mrs. Grattan, of Stockton, Cal., passed to the "beyond" on Nov. 15, after a long illness.

Mrs. R. S. Lillie's lecture and Mrs. J. J. Whitney's answers to questions were highly interesting to the large audience at Scottish hall, last Sunday evening.

The regular quarterly meeting of the Board of Directors of the California State Spiritualists' Association will be held at Headquarters, 605 McAllister St., San Francisco, on Saturday evening, Dec. 4.

Mme. Young gave her regular annual camp-fire circle last Saturday evening, at 605 McAllister St., San Francisco, to welcome her Indian spirit controls as well as those of other mediums. This was followed by a supper and dance.

Dr. Max. Muehlenbruch gave a lecture at 111 Larkin street, San Francisco, last Sunday evening on "Spiritualism and its Opponents." This was followed by psychometric readings, which were all recognized. The hall was crowded with investigators.

The Union Spiritual Society of Oakland had John Slater on its platform on Sunday afternoon, Nov. 14, whose tests were remarkable. In the evening Mrs. Seal's lecture on "Crime, Its Cause and Cure," was excellent. At its close she answered written questions successfully.

Mrs. Loe F. Prior, now in Atlanta, Ga., writes that she sends her greetings to all her California friends, and adds: "When in Washington, D. C., I met and renewed my acquaintance with Dr. J. M. Peebles, and was introduced to W. C. Bowman. It did my heart good to meet friends from California."

The Oakland (Cal.) Psychical Society holds regular meetings every Sunday evening at 7:30, with large audiences. The lectures and psychic work of Mme. Florence Montague are so fine and instructive that both the San Francisco and Oakland press have taken notice and published reports of the same.

Prof. W. W. Tatum wrote us from DeLand, Fla., on Nov. 12, that he had organized a Society there and had it chartered by the National Association. He will occupy the platform until next February, when the Lake Helen Camp opens, and he intends to work there. After that he will return to California.

The monthly social of the Ladies' Aid Society, at 605 McAllister street, San Francisco, Cal., was enjoyable throughout. This Society is contin-

ually "doing good" to those who need help, and all Spiritualists should aid it in every possible way. There will be no meeting next Friday, but on Friday, Dec. 17, a testimonial benefit will be given in connection with the Mediums' Protective Association, to Mrs. Lois Waisbrooker, who is a worthy and well-known worker, but has been indisposed for months. Let there be a large attendance. Mrs. Belle Morse, the new President, is working hard to make the "Ladies' Aid" both useful and prosperous.

Last Sunday evening Fraternity Hall, 909 Market St., San Francisco, was filled to hear the lecture, music and tests by Dr. Coonley. His address, "A Vision of Heaven," was a masterly production. After the beautiful music, Dr. Coonley gave many convincing tests. Among them was one to a gentleman describing in detail the death of his father, telling of those present, describing the room and stating what was spoken; also giving the name. The gentleman arose and with tears, said it was true, and beyond the power of Dr. Coonley to ascertain, except from the spirit of his father. After visiting many mediums in Boston, New York, Chicago and elsewhere, he said that was the grandest test he had ever received. Dr. Coonley holds meetings every Sunday evening at 909 Market street.

The resolution to postpone the Spiritual Congress, sent by me for publication last week, should have read that the new trustees were to complete instead of "to make" arrangements—the truth being that S. D. Dye, former president, had nearly finished the preliminary work. The error was my own in copying the resolution. W. N. SLOCUM, Sec.

Societies & Meetings.

Under this heading we insert notices of meetings at TEN CENTS per line each insertion. ONE INCH (10 lines), \$3.00 per month.

Cal. State Spiritualist Association.

HEADQUARTERS—605 McAllister St., SAN FRANCISCO, CAL.

PRESIDENT.....C. H. WADSWORTH, 293 Jersey St.
VICE PRES.....THOS. ELLIS, Jr., Alameda.
SECRETARY.....JOHN KOCH, 1607 Fillmore St.
TREASURER.....B. F. SMALL, 310 Fell Street.
DIRECTORS—M. S. Norton, H. S. Brown, Richard Young, James U. Spence and Wm. M. Rider.

Society of Progressive Spiritualists.

Meets at 105 Larkin st., San Francisco, every Sunday evening at 7.30 p.m. Mr. J. T. and Mrs. R. S. LILLIE, of Boston, are engaged for the present season, also Mrs. J. J. WHITNEY, who follows Mrs. Lillie's lectures with Spirit messages.

LADIES' Aid Society meets at 2 p. m. every Wednesday for business at 323 Fell st.; benefit social on the 2nd Friday and regular monthly social on the last Friday of each month at 605 McAllister st., San Francisco.

MRS. F. A. Logan's meeting, called the "Circle of Harmony," every Sunday at 11 a. m. in a sunny, quiet hall, top floor, 909½ Market st., San Francisco. All participate in the exercises.

Stolen Ring Recovered.

The parents of Sadie Stephens, the Prince Prettiwitz of "The Crystal Slipper," are Spiritualists, says the Philadelphia Record. Miss Stephens has many warm friends who are Spiritualists, and a few evenings after Fanny Daboll's ring was stolen she was invited to be present at a seance at the house of one of her Chicago friends. It was while Miss Stephens was in a clairvoyant state she suddenly turned towards Miss Daboll and said: "Give me your hand. While we were at rehearsal on the day you lost your ring one of the colored porters of the hotel took your ring from a little jewel case. The ring is now in a room where he lives, hidden under a carpet."

When the seance closed his house was searched, and she is now once more the proud possessor of her ring.

Circle of Harmony.

I see that many correspondents desire to have Spiritualism respectable—popular, like the churches; to have the rostrum occupied by what they term first-class talent, and that the philosophy should be given, instead of the phenomena, in public.

I confess to an appreciation of inspired speaking and oratory, and could wish that the whole world had progressed to spiritual unfoldment, so that the phenomena would not be needed to convince anyone of the truth of immortality, but we have to take the world as we find it. I suppose the arisen ones would much prefer to speak to progressive minds through well-developed mediums; just as school teachers would delight in the pupil whose mentality was on a plane with his own; but, understanding his business, does not despise the a-b-c class, but hopefully and patiently adapts himself to the needs of the hour.

Now I opine that if each medium, each speaker, all leaders of societies, would care more about the angels' estimate of them than they do of what mortals judge them to be, there would be less talk about frauds, fakes and respectability, and more time to search for the best and the deepest truth—more time to lift up the fallen, not only in our ranks, but in the churches and throughout the world.

In this brief article I must not sermonize, as I desire to speak of the "Circle of Harmony." It is assuming now, in numbers and interest, something as it was for several years before I took a season of rest. On Sunday, Nov. 22, it was intensely interesting having inspired music by

a lady of remarkable intelligence, a fine writer and poet, who, like nearly all mediums, is caused by an occult power to shake and thus equalize the positive and negative forces throughout the entire being. It is then that sublimated ether catches the spark from the electric fount of love that generates into words the wisdom of the spheres. This lady, was entranced in a store last week, among strangers who did not understand the first principles. They held her arms and said, "This must be Spiritualism—the work of the devil." They called a policeman who soon had her in the patrol wagon and hustled off to jail. Fortunately she had friends in the city who took her out, after close confinement in a padded cell for nearly 24 hours.

Only four days after this outrage, the music and grand inspirational speaking in our meeting thrilled the hearts of the listeners. I have cared for her several days since that, to soothe her tired nerves and anxious brain. I wish that we had an institution to care for such sensitives, and more especially great souls who would stand between them and a bigotted world until their mediumship was unfolded sufficiently to defy all opposition.

MRS. F. A. LOGAN.

Alameda, Cal.

The only "Telegraphic Rapping Medium"—Novel, convincing and accurate. 1236 Market st., room 86. Hours 12 to 4. San Francisco, Cal.

Blindness Prevented.

The Absorption Treatment a Success.

Rev. B. N. Palmer, D. D., of New Orleans, says, "In regard to the Absorption Treatment, for example, if there is atrophy of the nerve or any other of the several affections to which the eye is troubled it is due to the fact that the eye has become sluggish and dormant. The theory is to wake up that sluggish eye and make every part perform the functions which nature assigns to that part. The treatment is to act directly upon the eye as an organ, by various harmless agents applied to stimulate and to revitalize the eye; then the circulation may be restored, the blood will be thrown back on all the parts where it is needed to nourish, so there need be no disease of the eyes which cannot be reached by this treatment, thus avoiding the knife and all risk."

"I consulted Dr. Knapp, of New York, and Dr. Pope, of New Orleans, who diagnosed my case as atrophy; after one year's treatment they pronounced my case hopeless. In July, 1896, I consulted E. H. Bemis, Eye Specialist, one eye being nearly sightless and the other only available with the aid of a strong magnifying glass. I had nothing to lose and a great deal to gain. After treatment, the strong magnifying glass was discarded and glasses used years ago enabled me to read."

An average of over 6000 treatments given monthly at the Bemis Sanitarium, and hundreds successfully treated at their homes by mail.

Pamphlet Free, Describing Treatment.

THE BEMIS EYE SANITARIUM,
Glens Falls, N. Y.

WHEN ANSWERING THIS ADVERTISEMENT, MENTION THIS JOURNAL.

Important Announcement.

"The Psychological Review—A Herald of the New Dawn," is the title of a magazine to appear early in 1898.

It will be a monthly review of the occult press of the world, giving all the latest discoveries in psychical phenomena as well as the progressive advance thought of the age, from whatever source it may come.

It will work in harmony with the Society for Psychical Research, as well as with progressive Spiritualists and Theosophists.

It will contain no advertising matter (save of books and exchanges) and will be a high-class publication throughout, conducted on the plan of "Borderland."

It will be edited by the undersigned, whose ability as a reviewer and focalizer of facts is recognized by the many who have read his contributions to occult literature during the past three years. He believes that the coming religion will not bind men's souls to a past that lies buried beneath the ashes of the dark ages. Nature will be its bible, universal freedom of thought and brotherhood its creed.

It will contain about 64 pages each issue, will be neatly printed and bound, and the subscription price will be \$2 a year, or 25 cents for a single copy. Clubs of three, for subscriptions or single copies, at the price for two.

From the French, German and Spanish periodicals many extraordinary facts may be gathered, as well as from the English, American and Australian press.

I must request all who are interested in a magazine of this kind to write me at once, pledging themselves to subscribe, or to take copies of the first number, when the magazine appears, in order that I may know how it will be received and gauge the number of the first edition accordingly. Get two friends to join with you and thus receive your own subscription free. No money is to be advanced until the first edition appears—only pledges.

ERNEST S. GREEN.

2096 Market St., San Francisco, Cal.

Trial Subscriptions will be taken for 3 months for 25 cents each. Here is a chance to send the JOURNAL to some friends who may be enlightened in the Truth, without costing much money. Postage stamps will be received for all small amounts.

BOOK FREE.

Mrs. E. B. Duffey's Book, entitled "HEAVEN; a Narrative of Personal Experiences after the Change called Death." This thrilling recital will be read with more than ordinary interest by every thoughtful person.—(Price 25 cents.) An exchange says:

"This is a narrative of personal experiences after death, of a spirit that returns and gives it graphically, through the Medium. It is just the thing for a neophyte to read, who desires to know something of the beyond; being one of the most common sense productions we have seen in Spiritual literature for many a day."

We will mail this Pamphlet FREE to every NEW Subscriber (sending \$1.00 for a year) to the Philosophical Journal, if no other Premium is desired.

THOMAS G. NEWMAN, Editor & Publisher,
Station B, San Francisco, Cal.

A NEW BOOK.

Incidents in the Life of John Brown, the Hero of Harper's Ferry, compiled by John Brown, Sr., the "Medium of the Rockies." Price 50 cents.

This book is designed to keep alive in the minds of the American youth the memory of one of the noblest martyrs of freedom the world has ever known, and will be published as soon as sufficient encouragement is given to make it safe to do so. Send orders to this office, but send no money.

In the "Introduction" by the author, we find the following: "The so-called raid of John Brown at Harper's Ferry, West Virginia, was one of the most potent influences in precipitating the secession of the Southern States and the consequent overthrow of slavery. It was not what John Brown did, but what he might have done, that alarmed the slave-holders of the South. They knew there were other John Browns to be feared in the future. Independence of the South seemed to them the only safeguard for the peculiar institution.

"John Brown was the advance-guard of emancipation; and, to those who appreciate the full import of his mission, it is desirable that all which pertains thereto should be preserved as an important portion of the history of our time. To contribute something to this end is the purpose of my effort in the following pages. I have gathered up some items which might soon be lost unless put in more permanent form than fugitive extracts in the newspapers and magazines. It is commended to all who admire and love the brave and the true in human character.

"We know that John Brown has passed the ante-chamber, and is in full fellowship with the spirit spheres, where he found a place prepared for him. But the people will never cease wondering what caused him to pursue the course he did, for the reason that they are unadvised of his guide-book from behind the veil, illustrating the light and shadow of war. I give this as one of the chief evidences of spirit intervention that should ever remain historic.

"Slavery died hard. It received its death-blow when they hung John Brown. What a harvest of forethought the people of Virginia let slip by unheeded. How little they appreciated their opportunity to learn the lesson that was before them, in plain view. They did not heed the voice of Heaven as it emanated from Nature's great studio. Brown, with his energy, told the slave holders they must alter their way of dealing in human flesh or be prepared for evil times.

"Brown saw in the field of thought before him a day coming when this nation would be compelled to consider whether God was a just God or not; whether he would allow this National Government to be perpetuated without war and bloodshed.

"Brown read from the signs of the times, which to him were not misleading, that American aristocracy was a

thing to be most dreaded; and, in his great soul, he saw the want of some divine intervention, some good providence to help protect its benign institutions and secure the right of a home to the hard working man, the protector of a wife and the father of happy children. Such a man is ever ready to go forth with strong arm to do battle for his home, his family and his own dear country, fearlessly, honestly, the same as when American citizens were first made in 1776. But the traffickers in human flesh would not listen to Brown's reasoning, though it fell from the lips of angels, until Heaven's wrath had called into requisition the sword to help quell the mighty tumult that had arisen. Even then the people of the South would rather suffer, and did suffer martyrdom rather than see their slaves set free. But freedom came, and its history is one of blood, as of yore. And is it not marvelous to know that that blood-stained steel has ever been on the side of the church, and has ever been wielded by them to keep alive their institutions. With it millions upon millions of the human race have been made to bite the dust, while the God of humanity would not consent to such power; and we may well ask, Is it right?

"In view of these things, and the responsibility resting upon fathers and mothers, I have compiled this book from faithful narratives, principally for the youth and those unfamiliar with the first tangible step taken by those behind the veil, which our mortal eyes cannot behold, to release from bondage the colored race.

"The people of Virginia, when they hung John Brown, unthinkingly opened the door to his immortal fame, and for their slaves to come out of bondage. But they failed to read the signs of the times correctly, or they might have determined otherwise. It was not the love of war and bloodshed that caused the people of the South to take up arms against the North. It was because the day had come when 'the watchers' saw the danger and sounded the alarm. It was then the sword leaped from its scabbard and the roar of battle could be heard all along the southern horizon, and soon came marked nearly every door-knob in the land."

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O. We the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

West & Truax, Wholesale Druggists, Toledo, O.

Walding, Kinnan & Marvin, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

Postage Stamps may be sent to this office for fractions of a dollar.

Clairvoyance, a system of philosophy concerning its law, nature and unfoldment, by J. C. F. Grumbine, Instructor of the School of Psychical Sciences, Chicago, Ill. 112 pp. Price \$3.50. For sale at this office.

A Free bureau of information on spiritual and free-thought subjects at 505 Turk st.: 12 to 3 p. m. Dr. Peters.

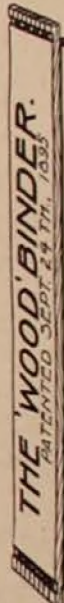
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"No Cross, No Crown."

I sometimes think when life seems drear,
When gloom and darkness gather here,
When Hope's bright star forsakes my skies,
And sorrow o'er my pathway lies,
It would be sweet, it would be best,
To fold my tired hands to rest;
But then, God sends an angel down,
Who whispers oft, "No Cross, no Crown!"

Last night I heard the river moan
With sad and melancholy tone;
I saw its waters glancing free
And dancing onward to the sea.
I would have plunged beneath its tide,
And on its friendly bosom died,
But then, God sent the angel down
Who whispered still, "No Cross, no Crown!"

Then turned I from the river shore,
To seek the lonely world once more,
With aching heart and burning head,
To battle for a crust of bread:
But Hunger came who knew me well,
And fainting by the way I fell,
But still the angel fluttered down,
And, weeping, said, "No Cross, no Crown!"

"No Cross, no Crown!" as standing there
The cross too heavy seemed to bear;
And for the crown—I could not see
That it was ever meant for me!
The words I could not understand,
Even while I clasped the angel's hand,
But still he looked with pity down,
And still he said, "No Cross, no Crown!"

Back to the world I turned again,
To count life's joys, to bear its pain!
But all the sweetness that it gave,
I followed, weeping, to the grave!
And from the cold and quiet sod
I lifted my pale hands to God,
And saw the angel coming down,
And in his hands a golden crown!

Then did I laugh at earthly loss,
And, kneeling, lifted up the cross,
Though all that once made life seem sweet,
Slept 'neath the lilies at my feet!
A radiance from the realms of light
Flashed for a moment on my sight,
"A still, small voice" came fluttering down,
The cross had then become the crown!

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[This poem was beautifully recited at
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